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J. D. RHEINALLT JONES

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C. M. DOKE

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THE LOVEDU

By FERDINAND KRUGER

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101 128 The Lovedu are a Bantu-tribe residing in the East of the Northern Transvaal. The history of the tribe which is published here is the work of a Lovedu. With assistance of a number of old Lovedu-men and some teachers I tested the facts and rewrote the whole paper in correct Lovedu-dialect. The translation given by me is as literal as possible.

104 Vowels: *a, ɐ, i, o, ɔ, u.*

Semivowels: *y, w.*

Consonants:

Nasals: *m, n, n̪* (dental) *ṅ* (velar).

Fricatives: *v, f,* (both bilabial); *z, s,*; *ɮ ɬ*; *hh*,[1] *h*; *l, ɬ* (dental); *ɾ*[2]; *r.*

Plosives: *b, p*; *g, k*; *d, ḍ* (dental) *t, ʈ* (dental).

Affricates: *tsh, tɬh.*

Diacritical letters:

h after a symbol=aspiration.

w after a symbol="back labialization."

y after a symbol="front labialization."

y after a nasal=palatalization.

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[1] *hh* voiced aspirate *h.*

[2] *ɾ* see A. N. Tucker, M.A.—*The Comparative Phonetics of the Suto-Chuana Group of Bantu Languages*, p. 48, 143. London 1929.

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VALOVEƖU

539 1. *khetĪhava kha valoveƖu khe ʃholehhile gua leĪagoni la vokhalaga. ga ʃhao e rehho hhé motho wa voloveƖu a khe lotĪha va re : " mmalo, moloveƖu, mmalo makhalaga, motho wa leɖaža, motho yo a voahho vokhalaga ?" hhabé ge " ƖigolovÉ za hha—mohhale." va re tĪhava kha voloveƖu khe gwa hhóna.*

2. *va re khosi ya hhóna e vé e né varwa va vaveƖi. hhundonu yo momyé a ʃhiwâ bula. ga morahho yo mohholo a thaméla khelo kha yo mothokho. a ya hho hhobela bula hho monnahhavó. hhundonu moratho wahhwé a hhana hho mo ʃha bula. mohholo a mo zohhéla ga marumó. moratho a tĪhava, a leva thogo yeeno ya hheƖimo, a wéla molabó wa levébé la vokhalaga. mo zeleni va arohhana zwiriba zwi zwiviƖi. khe khemyé kha leva thogo ya vorwa. kha ahha gua vyaɖaƖi e vehho khetĪhava kha mamavolo. le vóna ge " Ɩigolove ža maɖaži."*

3. *hhundonu voloveƖu vona va vé va khe nyaga Ɩagó la hho nakha le le vehho le mavu a hho nakha, le nahho le zwiolo. va vé va khe romela masohhana hho va éda bele hho nyaga leĪagó le le vyaži. hhundonu vóna ya re khé va ʃhirile leĪagoni la vaŧwéɖa va khumana leĪago—Ɩagó le le vehho le merula le zwiolo gwa thogo ya vogwaŧaži vya thava ye momose a ahhilwéhho " medingen " e lehho gua khumeloni.*

4. *vóna va khumana hho ahhile khetĪhava khe tĪhemyé khe khe viŧwahho kha hha—kheoóga. hhundonu vatho vao va vé va kha zeee molló. va vé va khe ʃa zwiʃewa zwóʃhe zwa vóna zwi kha abeewa. va zwi ʃa vyayé ga zwiphóófhóló.*

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THE LOVEDU

1. The Lovedu-tribe took its origin in Mashonaland. Therefore, when a Lovedu salutes, they say:" In truth, Lovedu, in truth Khalaga,[1] person of Ledaka,[2] person who comes from Mashonaland!" Furthermore they are " the Pigs of Mohale."[3]—They say there is the home of the Lovedu.[4]

2. They say the king there had two sons. Now one of them[5] was given the rain.[6] Afterwards the elder brother desired the thing of the younger one. He went to ask his younger brother for the rain. But the younger brother refused to give him the rain. The elder brother rose against him with spears.[7] The younger brother escaped southward,[8] he crossed the Limpopo-river of Mashonaland. On the way they separated into two groups. One tended towards the South and settled at Vyadadi[9] namely the Mamabolo-tribe. They are also " Pigs[10] of Madaži."[11]

3. Now the Lovedu were looking for a nice country with fertile soil and with ant-hills.[12] They sent the young men in advance to look out for such a country. And indeed—when these passed Vendaland they found the right country having merula-trees and ant-hills in the east of the mountain where there is established " Medingen "[13] to-day—namely at Khumelo.[14]

4. They found that there was living another tribe called that of Kheoga.[15] Those people did not know the fire. They ate all their food unboiled. They ate it just like the wild animals.

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[1] Name for the inhabitants of Mashonaland.

[2] See later the praise-names of the kings.

[3] Name of chief.

[4] I was given the following explanation of the word " Lovedu ": *Volovedu khŧ khe khe fhadolwa ge khore : mo khe lovakhe zwiłŏ, e łŧkhe vathu le łikhomu la riŋga.*—Lovedu means: there where things namely persons, cattle, goats and sheep are being brought as offerings.

[5] The younger one.

[6] The instruments and formulae to prepare the rain-medicine.

[7] Chief weapon.

[8] Literally: upwards.

[9] Mountains near Haenertsburg.

[10] Lovedu and Mamabolo praise the same animal: the wild pig.

[11] See later the praise-names of the kings.

[12] Ants=a delicacy.

[13] Mission Station.

[14] Name of mountain.

[15] Another Bantu-tribe.

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539 5. *valovelu va va vužisa hhore va phela vyani ndé le mollô. va hha —kheóga va re : " mollô ge eni? o liyani? "—valovelu va re : " re óra mollô le hho abea zwiļewa ga wóna. ge hhe va fha zwiļewa zwe zwi abiilwé-hho ga wóna. hhundonu hhé va lle, va ḑwa zwi khe ḑefha. va lóba va hhobéla mollô hho valovelu. va rada hho abea ga wóna le hho óra. hhe o phimile va voéla hhabé hho hhobéla mollô. hhundonu va khe diya ga wóna.*

6. *zweeno valovelu va vé va khe luměza lešagô le voḑéle vya lóna. zweeno va rada hho le vosa. fhéla va sidwa ga hhovane va khumane le no veenyi. zweeno va liya maanô a hho liya ndwa hhore va phaḑélé va hha-kheóga mo lešagoni.*

7. *hhundonu va hhobola hhore marumô a vóna e ga va mollô. ge hhé va khe laéla vaṭhaṅga hhore va ziyé zwisa zwa mollô. va montšha meze ya hhakheógo ga hho fhesa lešagô hore mollô o ḑo fhesa le meze hho thihi le vatho. vaṭhaṅga va liya vyažé. mollô wa swa mathogoni aao, wa fhesa meze. va hha—kheóga va vé va e gozeni e kholo. va gwa mezeni va šava. zweeno va ṭhóga mo va ga gwahho hhóna hhovane mollô o thigile lešagó gamoga.*

8. *va vamyé va naméla lithavana, vaa thuswa ge mafhiga a mahholo, mo mollô o sidwahho hho fhiṭha hhóna. va vamyé va naméḑe mere. vóna va swa gamoga, ga hhovane maanye a vé a lelefhile hahholo, hhovane ho vé hho kheso ha swa hho ḑohha mathomoni. vatho va vanži va fa lefu la šoro. hhwa pholohha vá khe gathe fhéla. le hhundonu vatho vao hha veso vaa va khetšhava. mológô wa vóna hha o eso wa ḑala hho tshwana le melógó e memye.*

9. *hhundonu lešagô la va la valovelu hho isa le momose. valovelu va khumana lešagô lavó ga hho zwi lwéla ga mollô.*

10. *hhabé va re mo leédoni la hho gwa gua vokhalaga valovelu va ile va ṭhophéhha gudu khe va khumane lešagô le le omiléhho e khe lešagô la maazi. melabô e mehholo e vé e hholé le vóna. va nyaga maazi a manži, va a laya. khosi ya vóna va re o ile a khétha masokhana hhore a nyagélé khetšhavá maazi. yéna a ya navó. va a nyaga. hhundonu va a šaya.*

11. *va re yena khosi o vé a tshwere khekhobo khe a khe fhilwéhho hho vobabaahhwé kha hho nesa bula. ge hhé a khe léga hho nesa bula hóna móówó. ga morahhonyana hha na bula e kholo, ya ḑaza melabô le meeli. hhé va voéla gua megoveni va fhiṭha va thabile ga maaḑa. vatho va vóna maazi a hho nwa le hho abea zwiļewa. va re e vé e moṭhólô wa bele wa khosi yéléwó hovane gua vokhalaga hho vé hho khe nesa vobabaahhwé.*

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5. The Lovedu asked them how they managed to live without fire. The Kheoga said: "What is fire? what does it do?" The Lovedu said: "We warm ourselves by the fire and cook the food with it." Then they gave them cooked food. When they had eaten they found that it tasted sweet. So they asked the Lovedu for fire. They wanted to cook with it and to warm themselves. When it went out they returned again to ask for fire. Then they began to work with it. 173

6. Now the Lovedu desired the country and its wealth. They wanted to take possession of it. But they were unable (to do so), as they found that it had its possessors. So they planned to fight and to drive the Kheoga out of the country. 173 726

7. Now they thought that their weapons could be the fire. So they ordered the young men to seize fire-brands. They surrounded the villages of the Kheoga to set fire to the country that the fire might burn the villages together with the people. The young men did so. The fire burnt everywhere and laid the villages in ashes. The Kheoga were in great distress. They left their villages and fled. But there was no spot for them to get away, for the fire surrounded the whole country.

8. Some ascended the hills, they were protected by the large rocks, where the fire could not come. Others climbed upon trees. These burnt altogether, for the grass was very tall, for it had not been burned since the beginning. Many people died a terrible death. Only very few escaped. Even to-day these people have not yet become a tribe again. Their kin has not yet increased similar to others.[16]

9. So the country became property of the Lovedu until to-day. The Lovedu gained their country by fighting for it with fire. 173 773

10. Furthermore they say that on their journey from Mashonaland the Lovedu were in great troubles, when they found a dried-up country —a country without water. The large rivers were far from them. They were looking for much water and did not find it. It is said that their chief chose young men to look for water for the tribe. He himself went with them. They were searching but they missed it.

11. They say that the chief had taken with him the calabash which his father had given him to produce rain. So he tried to make the rain fall where they were. After a little while there fell a heavy rain and filled all the rivers and watercourses. When they returned to their shelters, they arrived wet to the skin. The people got water for drinking and cook-

[16] They have inter-married with the Lovedu and other tribes.

539 12. *leina la khosi e lôvilêhho vokhalaga ya bele ge magaphele. ge yêna yo a žerehho šago la va hha—kheóga ga hho lwa ga mollo. khosi ya voveli ge mohhale. hha hho zevye zwezwinži zwahhwê.*

13. *khosi ya vorarô ge " kheale kha mmamohhale a leḓaza." ge kherêdô khahhwê. yêna o nesiže bula hho tshwana le vo—makholo—ahhwe.*

14. *khosi ya vone ge " phedola—khefhedola—maru—a—ḓaža." ge kherêdô khahhwê. va rêdwa ga maru, va re : va fhedola maru hho nesa bula.*

15. *Yena phedola o vê a nêe ṅwanavô e vehho mohholwane. ê ile hhê khosi a e khaufhi le hho ḓohha, a fha morwa yo mothokho lenaga la bula. fhéla vatho va vê va khe a zwi zeve hhore khosi e mo fhile naga la vohhosi. zweeno va hhobola hhore khosi e mo fhile naga la vohhosi. zweeno va hhobola hhore va ḓo khumana yo a veho le leina le lehholo la vohhosi hhore e ḓo va yêna e a tshwerehho naga la bula. leina la yo mohholo e vê e maḓaže, la yo mothokho e vê e makhoba. hhundonu va re " khosi ge maḓaze ! o ḓo ḓaža melabó ga maazi a bula. hhê e le makhoba ge hhore o ḓo khoba melabô, hhundonu va ṭhóga maazi." ge hhore va khe thakhalêla maḓaže hhore e vê khosi yavô.*

16. *zweeno va phaḓêla yo mothokho hhore a ḓohhê leŧagoni la volovelu. yêna a ḓohha le khethôpha khe khe mo fholofhêḓêhho. a rodohhêla gua ḓeḓolo, a fhiṭha nareni, a yaa lula thavaneni ya khevela.*

17. *zweeno gwa volovelu maḓaže a sidwa ge hho nesa bula. leŧagô la hhôna la va leŧago la leŧaži le ḓala ga mažaži. ga gua hha khevala bula e na ga mažaži ga memyaahha yôthê e le leŧagô la mavêle ga hhovane hho vê hho khe na bula.*

18. *zweeno vakhómaana va volovelu va thôma hho lla le hho veleela ga hhe va khe a zeva hore makhoba ge yêna va mo fhilêho naga la bula.*

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ing. It is said that this was the first miracle of that chief, for in Mashonaland his brother had produced the rainfall.

12. The name of the first chief who left Mashonaland is Magaphele. It was he who took possession of the country of Kheoga by fighting with fire. The second chief is Mohale. There is not much known about him.

13. The third chief is "Kheale kha Mmamohhale a Leḏaža."[17] This is his praise-name. He produced rainfall just like his fore-fathers.

14. The fourth chief is "Phedola-Khefhedola-Maru-a—ḏaža."[18] This is his praise-name. They praise them on account of the clouds, they say: "They transform the clouds so that the rain must fall."

15. He—Phedola—had a son who was the first-born[19] When the king was about to die, he gave the younger son the rain-horn. But the people did not know that the chief had given him the horn of chieftainship. They thought that they would find that he who had the great name of chieftainship[20] would be he who had received the rain-horn. The name of the eldest son was "Maḏaže" (the Filler) that of the younger one was Makhoba (the Finisher). Therefore they said: "Chief is Maḏaže! He will fill the rivers with rain-water. As to Makhoba that means he will empty the rivers, so that we shall have no water." Therefore they proclaimed Maḏaže their chief.

16. They drove the younger brother away so that he had to leave the Lovedu-country. He left together with the troop which trusted in him. He went upwards and came to "Nareni"[21] and settled on the mountain of Khevela.[22]

17. Now in Loveduland Maḏaže was not able to produce rainfall. That country was a country of sunshine and hunger without intermission. There at Khevela rain was falling continuously every year; it was a country of corn, for the rain was falling.

18. Then the head-men of Loveduland began to cry and to complain that they did not know that it was Makhoba who had been given the rain-

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[17] Unknown names

[18] "Transformer—clouds are filled."

[19] —and therefore heir to the Crown according to the law.

[20] See [19]

[21] "At the Buffalo" name of the country in the South of Loveduland from the name of the tribes living there. They praise the buffalo.

[22] Near the confluence of the Selati-and Olifant-river.

539 *hhundonu va lagana hhore a vižwê a voêlê hhaye e vê khosi. gê hhê va khe romêla va vamyê va vôna hho mo hhobêla hhore a voêlê volovelu a ḓê hho va khosi.*

19. *yena a hhana a re : " le mphaḓêḓe ṅga se ṭhwê ṅkha voêla hhôna." ge hhê va khe mo phêhhêlela. hhundonu a re : ṅga voya vyani? mohholowaga a ga mbolaya." zweeno va re : " re ḓo liya maanô hhore re mo phaḓêlê." hhundonu a lumêža, a ḓohha navo. hhe va khe fhiṭha gua nareni hha lezwalô va mo siya hhôna.*

20. *vôna ga hhovane va khe liya ga khephiri hho khosi maḓaže—hhe va khe fhiṭha mozeni wa valovelu, va ya hho khosi va re : zeva, makhoba ṅwaneno o gwile ga marumô, o nyaga ho hhu volaya, o hhôna zeleni, o ya ḓa. é gwa ! u ḓohhê hore a khe hhu khumanê ! " khosi maḓaže a re : ṅga ḓohha vyani? vaṭhaṅga va ḓo ndwêla, ge ḓo va fhênya." ge hhê va khe mo habelêža. va re : " yéna o ḓa ga marumô a manži, re ḓo siawa. ê gwa khosi, u khuḓê, re re hhê re khe lwa navô, le hê va khe re fhênya va khe ge va volaya le wéna." hhundonu khosi ya hhana.*

21. *ge hê vakhômaana va vamyê va khe hhomêla morahhô va viža khosi makhoba hhore a no va a khe vaḓamêla. hhê a sa ḓe a e khaufhi, va voêla habê hho khosi maḓaže, va mo zivisa hhore momose o sa ḓe a e khaufhi. " ê gwa, e yo khuḓa re re hê re khe lwa navô va khe ge va hhu volaya." ge hhê khosi maḓaže a khe lumeža. a gwa mozeni wahhwê a lula lesolini. vosihhu khosi makhoba a zêna moženi vakhômaana va ya hho zivisa khosi ya vôna hore : monnahhenu o žene mozeni ga lira. o ya hhu zoma ga vohhale, zohha re ḓo hhu sudisêža gua thaveni ya levaga.*

22. *ge hhe khosi a zohha, a ya thaveni yêêwô. mo zeleni ya hho ya gua levaga hho vê hho nêe molabô o va rehho ge moḓazwi. molabô bôwô o vê o kha lumêlêlwa hho wêlwa ge likhosi. zweeno e vê e khe re hhê khosi e ga o wêla, e ga se ṭhwê e kha vosa khetšhava. o ḓo va a tšhinyaḓe ga hho wêla malabô bôwô. hhundonu hha liyêhha hhê a sa dê a o wêḓe va mo voža hhore : zeva ga hhovane u wêḓe molabô o khe a lumêlêlwahho hho wêlwa ge khosi, momose u ga se vê khosi yesu.*

23. *va mo ḓohhêla hhôna, va ya hhaye, va voswa ge khosi makhoba. hhundonu va mo vea leina la vo—makholo—ahhwê phedola—khefhedola—*

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horn. And they planned to call him to return home and to become chief. 173
So they sent some of them to ask him to return to Loveduland, to come and to be chief.

19. He refused and said: " You have driven me away, I can never return." Then they urged him. But he said: " How can I go? My elder brother will kill me." They said: " We shall make plans to drive him away." Then he agreed and left with them. When they came to " Nareni ha Lezwalô "[23] they left him there.

20. They however—for they wanted to hide the facts to chief Maḍaže—when they arrived in the village of Loveduland, went to the chief and said: " Know! your brother Makhoba left with warriors, he wants to kill you, he is on the road, he is coming! Flee! Go away that he may not find you." Chief Maḍaže said: " How can I go away? The young men will fight for me, I shall defeat them." They however pressed him. They said: " He comes with many spears, we shall fail. Go away, Chief, hide yourself, that, when we are fighting with them, even if they beat us, they cannot kill you." But the chief refused.

21. Then some of the head-men went back, they called chief Makhoba that he might approach. When he was near, they returned again to chief Maḍaže and informed him that he was coming to-day, that he was near: " Go away, hide yourself that, when we are fighting with them, they may not kill you." Then chief Maḍaže agreed. He left his village and abode in a thicket. During the night chief Makhoba entered the village. The head-men went to tell their chief: " Your younger brother entered the village with an army. He will seek you with rage, rise! we shall lead you away thither to the mountain of Levaga.[24]

22. Then the chief moved off and went to that mountain. On the 173
road to go to Levaga there was a river called Moḍazwi.[25] It was not 643
allowed for the chiefs to cross that river. Whenever a chief crossed it, he was no longer able to rule over the tribe. He will be ruined by crossing that river. Now it happened when he just had crossed, that they said: " Know! as you have crossed the river which may not be crossed by the chief, you cannot be our chief anymore.

23. They left him there and went home; they were governed by 173
chief Makhoba. They gave him the name of his ancestor " Phedola-

[23] A " buffalo "-tribe living near the Letaba-river.
[24] In the North of Loveduland.
[25] In the North of Loveduland.

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539 *maru—a—ḓaža. a vosa lešagô, a nesa bula vyayê ga babaahhwê. vatho va mo rada ga maaḓa ga vaga la bula.*

24. *mafhêlêloni a vohhosi vyaahhwê yêna o vê a nêe morwa. hhundonu morwa yôwô a mo phelisa vyayê ga tshiwana, a mo ṭhôya, a mo liya vyayê ga lehholu. hhahholo a vê a khe liya hhore vatho va khe lemohhe hhore khosi e ḓo mo fha vohhosi vyaahhwê. ṅwaana yôwô o vê a ahhêḓwe ndô hholê le moze, a lula hhôna. o vê a khe re hê a khe ya hhaye a khe a žene khoroni babaahhwê o vê a mo liyêde zela e thokho ye e kha zevyehho ge motho. hhabê o vê a khe re hhê moyanayo a khe ḓa hhare hha vatho ga zela yôna yêwo, khosi a mo thivêla. leina la ṅwaana yôwô va re ge " mogôdô wa leḓaža, mogôdô thamo di mesimo," hhova " volaô vya tšhoma le vatho " hhova " mogôdô —mme—a—phedola—khefhedola—maru—a—ḓaža."*

25. *zwirêdo zwêo zwi lumile gudu vohosini vyaahwê. yêna e vê e khosi ya maaḓa le busô e thada, hhovane o vê a khe volaya vatho. hhabê o vê a khe volaya valoi le zwiṭhôḓôlô le va va khumanwehho va khe aba maaga. gaṭholoni yaahhwê o vê a khe a diisa hho volaya vatho. va vamyê va vê va hhogwa lithamô, va vamyê o vê a khe va hhogêlêla mafhiga, va va phôsêza ga voliveni.*

26. *hhabê mogôdô e vê e motho wa hho ṭhalefha mešumoni yaahwê. khe khe ga vônwahho le momose mešumoni ya voṭhale vyaahhwê ge meahhô ya meragô ye a e ahhilêhho ga voṭhale vyo voholo. mo šagoni motho hha a khumane meahhô e tshwanahho le yaahhwê. mo meahhoni yêwô hho khumanwa kheḽulô kha lefhiga khe khe veḓilwêhho zwa voze—voze. ê vê e kheḽulô kha khosi mogôdô. va re : o vê a khe ḽula hha khôna, hhe a khe ôrêla ležaži. le khona khe a magaža, khe veḓilwe ga voṭhale vyo vo-hholo. fhelo fhao e vê moze wa mosada, leina la hhôna va re ge levyeni. (va vamyê va re : meahô eya e ahhilwe ge kheale babaahhô mogôdô.)*

27. *meṭheni ya khosi mogôdô madona a maveḓi ahhwe a ve a vaga lešagô. hhundonu hhê khosi a khe romêla vaṭhanga vaahhwê hho lamola phabanô yêo vôna va khumana hho zohhile ndwa. hhundonu va hhomêla hhaye hho zivisa khosi. zweeno khosi a gwa ga nnosi hhê a khe fhitha thaveni ya mmanobi a arola malira zwiriba zwi zwivili hho thiga meze ya madona aao. hhe a khe vôna hhore khosi e ḓile hho lwa navô va fyêhha hhore va ḓo volawa. hhundonu va lova monye wa vôna. va nša vanyana va vavili, va hhobêla hhore khosi a va tshwarêlê votšhinyi vyôwô. hhundo-*

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Khefhedola-Maru-a-ɖaža." He ruled the country, he made the rain fall like his father. The people loved him much on account of the rain. 173

24. Towards the end of his rule he had a son. This son—he made him live just as an orphan, he hated him and treated him as a thief. He did so especially for the reason that the people should not perceive that the chief wanted to give him his chieftainship. That child had a house erected far from the village, he dwelt there. When he wanted to go home, he did not enter by the main-entrance. His father had made a small path for him unknown to every body; furthermore when the child happened to come amidst other people on that road, the chief prevented him from entering. The name of that child was "Mogôdô, the cast-out, Mogôdô the neck with fat-wrinkles, or the resting-place for property and men,[26] or Mogôdô-Mme-a Phedola-Khefhedola-Maru-a-ɖaža."

25. These praises were widely spread during his chieftainship. He was a powerful chief of severe government, for he used to kill people. He killed sorcerers and adulterers and people who were found telling lies, When judging he liked to pass sentences of death. Some were strangled. others were ordered to be burdened with stones and drowned in a deep place in the river.

26. Furthermore Mogôdô was a clever man in his undertakings. That what still to-day is to be seen of his clever undertakings is the stone-work which he erected with great skill. In the country there are no buildings which are similar to his. Among these buildings there is to be found a stone-seat which is beautifully carved. It was the seat of chief Mogôdô, when he was basking in the sun. It surprises really, it was hewn out with great skill. On that place there was the chief-kraal, its name is Levyeni.[27] (Others say that those buildings have been erected by Kheale, the ancestor of Mogôdô). 173 643 324

27. In the days of chief Mogôdô two of his head-men quarrelled about their territories. Therefore the chief sent his young men to stop the quarrel; they however found that war had broken out. So they returned home to inform the chief. Now the chief set out himself. When he arrived at the mountain of Mmanopi[28] he divided his army into two divisions to surround the villages of those head-men. When they saw that the chief had come to fight with them they were afraid that they would be killed. So they submitted to their lord. They offered two 173 643

[26] Property and men have space in the wrinkles of his neck.
[27] "At the rock."
[28] In the East.

539 *nu khosi a leža naga ya hho khovaganša maḷira aahhwé. hhe maḷira a khovagane fhelo hhothihi va vožwa hhore e fhéde. hhundonu khosi a žia naga yaahhwé ya marumô, a e leža, a phêbéla. maḷira gamoga a a zosa zwirédô zwa hho réda khosi, va re : " mogôdô thamo di mesimo, mogôdô o fhala ga naga la bula. é le mogódó mme a phedola, a re : ge vólaya motho, o a volaya ; a re : ge a phelisa, o a phelisa.*

28. *ge hhé khosi a žia lerumô laahhwé a phêbéla, a khe ʈhava fhase, a suba vogwažaži. a voža maḷira a re : " gua vogwažaži hho do gwa ḷitšhosi ze ḷintsho. le ḍo lwa le žóna, hhundonu le ḍo ḷi fhénya. ge moga a ʈhava fhase hhabé a suba voʈhwažaži, a re : gua voʈhwažaži hho ḍo gwa loménô le le khuveḷu, hhundonu lôna le ḍo le fhénya hho isa le hho isa.*

29. *hhabé khosi mogôdô a lwa le khašane morwa wa babaahhwé. hhundonu khašane a šavela gua leḷagoni le le vižwahho tshwale. hhundonu va va mo viza hhore a ḍé a ḷule šagoni le lemyé le le vižwahho moḷuveni mo hho zohhiléhho monna o momyé e vehho mamadéba, morwa wa khašane yo a khumanéhho mafhogo a moḷimo gua Port Elizabeth yo a khumanwéhho a khe lwa le letšhwifhi meʈheni ya morudi knothe le Reuter. a va a volawa ge khosi ya voveḷi ya mosaḷi e vehho masalanavo ga vaga la évaṅgeḷi.*

30. *mogôdô o vé a née varwa va vaveḷi. hhé va khe vaga vohhosi vya babavô vohhosi vya fhiwa moroḷi waahhwé e vehho khosi ya mosaḷi možaži wa bele. ḷikhaizaḷi za a ragwa šagoni ge moʈhôlô wa lehhabana le khesa kha moḷlô zwi zwi vehho zwi khe lugiswa ga melemô ya hho phaḍéla vatho šagoni.*

31. *hhundonu khosi ya va možaži, a vosa leṯegó la valoveḷu zwa voze vyayé ga babaahhwé. le yéna a volaya va va ḷšhinyahho e lehho valoi le mahhoḷu le va maaga. a nesa bula vyayé ga babaahhwé, a lovya ge mahhosi a gwahho hholé ga makhumô a meḥhuda—hhuda le managa a ḷiḍou a gwahho hha mazulu, hha sekhukhuni, hha ramabulana le hha ṅguṅgunyane.*

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girls and asked that the chief might pardon them this trespass. Then the chief sounded the horn to assemble his troups. When the troups had assembled on one place, they were told that it was finished. Now the chief seized his war-horn, blew it and jumped about. All the troups intonated praise-songs to praise the chief; they said: "Mogôdô, the neck with fat-wrinkles, Mogôdô, he rules with the rain-horn." It is 'Mogôdô-Mme-a—Phedola," he says: 'I kill a person'—he kills; he says; 'I make live'—he makes live."

28. Then the chief took his spear, danced, pushed it into the ground and pointed to the East. He said to his warriors: "From the East there are coming black ants. You will fight with them, and you will defeat them." Then he pushed down again, pointed to the West and said: "From the West there will come red ants, these will defeat you over and over again."[29]

29. Chief Mogôdô fought also with Khašane, the son of his father. But Khašane fled into the country called Tshale.[30] Then the people called him to come and stay in another country called Moduveni,[31] where a certain man namely Mamadêba, a son of Khašane grew up, who found the Word of God at Port Elizabeth, who was found fighting against the darkness in the days of Rev. Knothe and Reuter.[32] He was killed by the second female chief Masalanavô for the sake of the Gospel.

30. Mogôdô had two sons. When they quarrelled about the chieftainship of their father, the chieftainship was given his daughter who became the first female chief Možaži. The brothers were driven out of the country by the magic power of the little calabash[33] and the fire-stick[34] which had been strengthened with medicines of driving people out of the country.

31. So Možaži became chief, she was a good ruler over the country Lovedu like her father. She also killed the wrong-doers namely the socerers and thieves and liars. She produced rainfall like her father, she received homages of chiefs who came from far with treasures of different kinds and elephant-tusks—coming from Zululand, Sekhukhuni, Ramabulana[35] and *Ñguñgunyane*.[36]

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[29] A prophecy attributed also to the chief Sekhukhuni.
[30] In the West.
[31] In the West.
[32] Missionaries among the *Golovê*.
[33] The holy vessels of the tribe.
[34] The holy vessels of the tribe.
[35] In Vendaland.
[36] In Thongaland.

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539 32. *ga vaga lêô kherêdô kha khosi možaži khe re : " možaži mma —la—khovêla, mošava—ndoni, ge lala zela, ge moṭholohhaḷi, khe na molodi. ge mphaga wa ḍou, mmakhweleni wa khehhaḍeni ; o ḷa ṉama, moḷava nḍoni.*

33. *khosi ya voveḷi e vê e mmasala—navô. leina lêwô o le fhilwe ga va va hhwilêhho hhé a khe vewa vohhosi hhundonu le yêna o vosiže vyayê ga ḷikhosi že ḷimyê. kherêdô khahhwêr khe re : " mmasala—navô, u abê voya. wa aba mbê, khetšhava khe ḍo balagana. ê le khosi khethubuḷi kha voḽhalaga khe ilehho : ' vatho khe va rone (ge hhore : hhá ge rade vatho). ga fheža ga hho gwa kheso ga moṭhana, ga re : vatho, ṅwaeni!'— khehhoḷi, mma va ndeva mariža, ndevêlêlé ga belo ya leṭhôyô."*

34. *mohhumahhaḷi yôwôô o vê a nêe ḷikhomu ža ḷitshaḷi že ḷi hhamiwahho. hhundonu ḷikhomu žêwo di vê di khe vižwa voṭhabô vya mosada. ḷi vê di khe hhamiwa ge mokhómaana yo a khêthêdwêhho hho ḷi hhama. hhe ḷi hhamilwe morwaḷi wa mafhi o vê a khe re hho rwala, a a isa ga hhaye, e re hhé a khe ṭhagana le vatho, vôna va gwadame ga ḷikhuru hho isa hhê a fhirile. ê vê e mokhwa wa hho hhodisa zwiḽewa zwa khosi. ê re he motho a ga êma ga maodo hhê mafhi a khe fhera khaufhi hhahhwê, e vê molado o mohholo. khomu zêwo ḷi vê di khe a ḷula šageni lethihi le khomu ža moze, ḷi vê ḷi khe ḷula ḷii nosi.*

35. *hhabê khosi mmasala—navô o vê a ṭhoile valumeḷi. moḷumeḷi o vê a khe a ḷumêlêlwe hho žêna ga mozeni wa mosada. hhê moḷumeḷi a nêe dava hho e isa mosada, o vê a khe ḷula nḍê hha moze ga fhase hha more, a romêla mafhogo ga khevàga gua mosada.*

36. *khosi khesêthwane yo a vosahho momose le yêna a vižwahho možaži ge khosi ya vorarô ya mosaḷi. yêna o nesa bula. o amohêla valumeḷi hho žena khoroni le mozeni waahhwê o thakhalêla thudô. hho vile hho ahhilwe gêrégé mo khoroni ya mosada. vana va mosada va žéna khegôlô ga daêlô yahhwê.*

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32. Therefore the praise-song of chief Možaži says: "Možaži— when the sun sets—trader in the hut;[37] I sleep on the road,[38] I am a widow,[39] I have no one who watches me. I am the elephant-knife on the hip in the sheath;[40] she eats meat,[41] the trader in the house."

33. The second chief was Masala-Navô. She was given this name by the dead (queen), when she was raised to the throne. She governed also like the other chiefs. Her praise-song says: "Mmasala-Navô,[42] speak good (words). When you are speaking bad (words), the tribe will split. It was the chief Khethubudi of Mashonaland who said: "I do not like the people.—Finally I got an ulcer on my back and said: 'People, scratch me.'"[43]—The hawk, at which they look with fear, they look at me with hearts full of hatred."[44]

34. This queen had milk-cows. They were called "the selected" of the chief-kraal. They were milked by a head-man who had been chosen to milk them. When they were milked, and the carrier of the milk was carrying it to bring it home—when it happened that he met people, they had to kneel down until he had passed. This was a custom to honour the food of the chief. When a person was standing when the milk passed near him, it was a great crime. These cows were not kept in one kraal together with the cattle of the village, but they remained separated.

35. Furthermore chief Mmasala-Navô hated the believers (in Christ). A Christian was not allowed to enter the chief's kraal. When a Christian had a case to be settled in the chief's Court, he had to sit outside the village under a tree; he sent his words through the messenger of the chief.

36. Chief Khesêthwane who governs to-day, and who is also called Možaži, is the third female chief. She produces rainfall. She allows the Christians to enter the official meeting-place and her village. She is fond of education. A church has been built near the meeting-place of

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[37] It is not necessary that she goes round to "sell" the rain. People are coming to her to buy in her hut.

[38] Like a prostitute (?)—she was not married but is said to have had many lovers.

[39] Because she had no husband.

[40] Praise of her blood-thirstiness.

[41] She killed her chief counsellor always after a short service.

[42] "She who remains with them."

[43] That chief thought that he was able to live without needing other people, until he became ill and was unable to help himself. Then he was obliged to call for assistance.

[44] Praise of the cruelty of the Queen.

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539 37. *khosi khesethwane mo mosada hha a ḽumélélê hhé motho a ga žêna a abere zwiéda maodoni—hhé motho a khe vadaméla khôrô o tshwanéḓe hho gola zwiéda a zwi siyé mónô nḓé hha khórô, a khóna a tshe žêna ga khoroni.*

mathômô a mmuôô wa ḽikhosi ža vasaḽi gua volovelu.

1. *khosi ya mafhélélô wa monna ge mogôdô. o ve a nêe varwa va vaveḽi e vehho malegudu le kheébe. hhundonu masohhana aao a vê a vaga vohhosi vya babavo, yéna a kha phela. hhundonu va vê va nêe khaižaḽi ya vôna, va vê va khe re ge možaži. ge hhé vohhosi vo khe fhiwa yéna hhore e vê mmusi wa khetshava. ḽikhaižaḽi žóna ža phadélwa.*

2. *hhé motho a khe fhiwa vohhosi volovelu o vê a tshwanéḓe hho fhiwa khesa kha mollô le khetshobo kha maazi. zweeno va re va ile va fha khaižaḽi khesa le khetshobo hhore a zwi isê hha malegudu, khaizaḽi yo mohhololo. hhundonu va re va vê va zwi ḽiyile ga mṱhólô ya melemo ye e rêhho hhé motho a khe e levélêla ga maaṱho, a ṱhagama ṱhôhhô. hhondonu a va vyayé ga mophégô, a ḓohhéla maḽulô, a gwa, a ya šagoni le lemyé, a ḽula hhóna.*

3. *va re malegudu hhé a vone khesa le khetshobo a dohhéla lešago la vobabaahhwé a ya gua zwéḓa, a hhwéla hhóna. le kheébe morwa yo mothokho yo a vagiléhho vohhosi le yéna o ḽiyilwe vyazé ga yo mohholo. a ḓohhéla lešagô, a leva thogo ya thôvólô ; hhundonu a hhwéla hhóna.*

4. *ge hhóna vohhosi vya fhiwa moroḽi wa mogódô e vehho možaži wa mathômô. yena a bêba moroḽi wahhwé e vehho masalanavô. yêna a ladéla mmaahhwé vohhosini.*

5. *masalanavô o vê a khe na ywaana hho isa vokhégoloni vyaahhwé. moga o vé a nêe moratho wahhwé wa mosaḽi. yéna o vê a fhilwe vaana vaveḽi. ṅwaana wa bele e vê e mosimana, wa voveḽi e vê e monyana. va khétha ṅwaana wa monyana yo a vižwahho khesêthwane hhore e vê khosi, ge yêna možaži a kha vosahho le momose.*

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the royal kraal. The children of the chief's kraal are attending school at her command.

37. Chief Khesêthwane does not allow that a person enters her kraal with shoes on his feet. When somebody approaches the main entrance, he must take off the shoes and leave them outside the main-entrance that he may be allowed to enter the meeting-place.

The beginning of the government of female chiefs in Loveduland

1. The last male chief is Mogôdô. He had two sons: Malegudu and Kheêbe. These young men quarrelled about the chieftainship of their father when he was still alive. Now they had a sister who was called Možaži. So the chieftainship was given her that she might be the ruler of the tribe. The brothers were driven away.

2. When a person is made chief in Loveduland, he must be given the fire-stick and the water-calabash. Now they gave the sister the fire-stick and the calabash that she might bring it to Malegudu, the elder brother. But it is said that they had been strengthened by magic charms which make a person mad who looks at them with his eyes. He will behave like a mad person, he will leave his home, go away and move to another country and dwell there.

3. They say when Malegudu had looked at the fire-stick and the calabash, he left the land of his father, went to Vendaland and died there. Kheêbe the younger son who had quarrelled with him about the chieftainship was treated in the same way as the elder one. He left the country went to Thôvôlô[45] and died there.

4. So the chieftainship was given the daughter of Mogôdô namely Možaži I. She had a daughter called Masala-Navô. She followed her mother in the chieftainship.

5. Masala-Navô had no child until her old age. But she had a younger sister. She had two children. The first child was a boy, the second one a girl. The girl-child called Khesêthwane was chosen to be chief. She is Možaži who governs still to-day.

[45] In Portuguese-East-Africa.